

Indra - Kṣatriya King

- IV.22.1** O resplendent Lord, may you exalt this ruling prince of mine, make him the unrivalled strong man among people; disintegrate his adversaries, and put all of them under his control in the struggles for superiority.
- IV.22.2** Bestow on this prince the possession of village (grāma), of horses and of cows. Dispossess him who is enemy of this prince, O resplendent Lord, may this prince become the embodiment of ruling powers. May you put all his enemies under his subjugation.
- IV.22.3** May this man become master of immense riches, (dhanānām dhanapatiḥ). May he become glorious (rājā) master of the people, popular among them, O resplendent Lord, may you bestow great lustre of his enemies also on him and make his foes lustreless.
- IV.22.4** O heaven and earth, like two cows yielding milk for sacrificial purposes, may you grant to this prince in plenty whatever is desirable. May this prince gain the affection of the resplendent Lord, of the cattle, of the plants, and of all the animals as well.
- IV.22.5** I put in league with (or I am on the sides of) the resplendent Lord, always superior to all, with whose help men conquer and are never conquered. May He make you unrivalled strong man among people, and even among princes and the best (man) among human beings.
- IV.22.6** You are superior and inferior are your rivals, as well as those, whoever, O king, are your opponents. Unrivalled in power, friendly to the resplendent Lord, and victorious, may you take away the wealth of those, who behave as enemy.

- IV.22.7** Just like a lion, eat up all the clans. Just like a tiger defeat and drive away the enemies. Unrivalled in power, friendly to the resplendent Lord, and victorious may you snatch away the wealth of those who behave as enemy.

Agni

- IV.23.1** I meditate on the fire-divine, the first of all in rank, and extra-ordinary wise, belonging to five classes of people. Him they kindle on various occasions. We beg of him, who has entered each and every creature. As such, may he release us from sin.
- IV.23.2** O knower of all, as you carry the oblations and as you arrange the sacrifice knowing every detail, so may you convey the favour of the enlightened ones to us. As such, may he free us from sin.
- IV.23.3** I adore the fire-divine, that is put to use at each and every time, the best of the carriers, worshipped at each and every rite, the destroyer of evil ones, fosterer of sacrifice, receiver of the oblation of clarified butter. As such, may he free us from sin.
- IV.23.4** We invoke the fire-divine, nobly born, the knower of all, benefactor of all men, the mighty, and carrier of oblations. As such, may he free us from sin.

IV.23.5 With whom as a friend the seers (the R̥ṣis) showed their strength; with whom the enlightened ones broke through the wiles (māyā) of the self-seekers; with whom, the fire-divine, the resplendent self wins over the barterers (paṇi). As such, may he free us from sin.

IV.23.6 With whom as an aid, the enlightened ones obtain immortality; with whom they make the seasonal plants full of sweet sap; with whose aid enlightened ones attain the world of light; as such may he (the fire-divine) free us from sin.

IV.23.7 Under whose sole command lies all this that shines, and whatever is born and whatever is yet to be born. I, a suppliant, praise the fire divine and invoke him again and again. As such may he free us from sin.

Indra

IV.24.1 We meditate on the resplendent Lord, surely we meditate on Him, the killer of the evil. These praise-verses have come to me. He, who comes at the call of the donor and the virtuous. As such may He free us from sin. (am̐hasaḥ)

IV.24.2 He, who Himself of formidable arms, is the subduer of the formidable ones; who shatters the strength of the mighty self-seekers; who has conquered the oceans and the lands (gāvaḥ). As such may He free us from sin. (go = earth; land).

- IV.24.3** He, who makes men perfect, who is the showerer and who is the bestower of light; for whom the pressing stones make pleasing sounds; whose sacrifice with seven priests is the most delightful; as such, may He free us from sin.
- IV.24.4** He, who is the possessor of benign cows, bulls and oxen; for whom, the bestower of light, sacrificial posts are set up; for whom the devotional bliss, consecrated with prayers, is made pure; as such, may He free us from sin.
- IV.24.5** He, whose pleasure the drinks of devotional bliss desire; whom the arrow-shooter (śuman), invoke for fulfillment of their desires; in whom the worshiper seeks shelter and in whom the vigour; as such, may He free us from sin.
- IV.24.6** He, who the foremost, has come into existence for leading sacrificial work to completion; whose unrivalled power is known all around; whose lifted up weapon has cut down the mountain; as such, may He free us from sin.
- IV.24.7** He, who in over-all control, leads the hosts of men for battle; who unites the mature couples together, I praise the resplendent Lord; as suppliant, I invoke Him again and again. As such, may He free us from sin.

Vayu - Savitr Pair

- IV.25.1** We meditate on the qualities of the sun, elemental wind (vāyu) and of the impeller (savituḥ), both of whom enter the living beings and who protect them. Both of them have become the encompassers of all. As such, may both of them free us from sin.

- IV.25.2** These two, whose physical expanses have been counted up; by whom the cloud is held up in the midspace; whose speed none-so-ever has reached; as such, may both of them free us from sin.
- IV.25.3** O Lord of beauteous lustre, in conformity with your course, men go in (for rest) and at your rising they move about. Both of you, O sun and O wind, protect all the beings. As such, may both of you free us from sin.
- IV.25.4** May the elemental wind and the impeller sun remove the evil action from here; may both of them drive away the killers and the torturers. May they endow us with vigour and strength. May both of them free us from sin.
- IV.25.5** May the impeller sun and the elemental wind grant to me the enjoyable riches and nourishment, an excellent body, and dexterity. May both of them grant me complete freedom from consumption. As such, may both of you free us from sin.
- IV.25.6** O impeller sun, O elemental wind, may both of you grant wisdom to us for our preservation. May you enable us to enjoy the bright and exhilarating (soma), the sap of a creeper available at great heights on mountains. As such, may both of you free us from sin.
- IV.25.7** In the domain of these two bounties of Nature, the best of the blessings have unto us. I praise the divine impeller the sun and the elemental wind. As such, may both of them free us from sin.

Dyāva - Pṛthivī Pair

- IV.26.1** I meditate on both of you, O heaven and earth, good providers of food, and sympathetic, who are extended up to innumerable leagues. You two have become the permanent seat of goodly treasures. As such, may both of you free us from sin.
- IV.26.2** You two have become permanent seat of goodly treasures. You two are very ancient, divine, full of glory and far-extended. O heaven and earth, may you two be gracious to me. As such, may both of you free us from sin.
- IV.26.3** I invoke both of you, who cause no pain, who give proper warmth, who are far-extended, fathomless, and worthy of adoration by the omnivisioned seers. O heaven and earth, may you two be gracious to me. As such, may both of you free us from sin.
- IV.26.4** You two, who possess immortality, who possess offerings, who possess rivers and who possess men; O heaven and earth, may you two be gracious to me. As such, may both of you free us from sin.
- IV.26.5** You two, who support ruddy cows, who support vegetation (vanaspati, forest trees), and within whom you two are all the beings contained, O heaven and earth, may you two be gracious to me. As such, may both of you free us from sin.
- IV.26.6** You two, who gratify with delicious drink, and with clarified butter; without whom, you two, one cannot do anything whatsoever; O heaven and earth, may you two be gracious to me. As such, may both of you free us from sin.

IV.26.7 This grief, which torments me, whosoever might have caused it, is not due to the bounties of Nature, but is caused by human action. To get rid of it, I praise heaven and earth. Being a suppliant, I invoke them again and again. As such, may both of them free us from sin.

Marut

IV.27.1 I meditate on maruts (cloud-bearing winds). May they speak favourably for me. May they preserve this strength in the battle. Like well-trained swift horses, them I invoke for my protection. As such, may they free us from sin.

IV.27.2 Who always increase the unexhausting spring of water; who pour sap into plants; those maruts (cloud-bearing winds), sons of the mother midspace, I put forward. As such, may they free us from sin.

IV.27.3 You, O omnivisioned ones (kavayaḥ), who pervade the milk of the cows, the sap of the plants and the speed of the coursers, the maruts, bestowers of strength, may be gracious to us. As such, may they free us from sin.

IV.27.4 Who lift the waters from the ocean up to the sky, who from the sky pour them on the earth; the maruts, who move about lording it over waters, may they free us from sin.

IV.27.5 Who gratify with delicious drink; who gratify with clarified butter; and who combine longevity with fat; who cause rain lording it over waters; may they free us from sin.

- IV.27.6** This plight of mine, which surely has come, O maruts, due to some offence committed to maruts, or O bounties of Nature, due to some offence against the bounties of Nature, O rehabilitators, you are capable of removing it. As such, may they free us from sin.
- IV.27.7** The fierce army of maruts (storm-troopers) is well-known as overpowering, mighty and formidable against invaders. I praise the maruts. Being a suppliant, I invoke them again and again. As such, may they free us from sin.

Bhavā - Śarva Pair

- IV.28.1** O Bhavā (the creator) and Śarva (the destroyer), I meditate on you two. May both of you know this. You two, under whose control lies all this, that shines; and who are the masters of all these bipeds and of the quadrupeds; may those both of you free us from sin.
- IV.28.2** To whom you two belongs all that is quite close on the way or that is afar; who are well-known as best shooters among archers (arrow-bearers); who are the masters of all these bipeds and of the quadrupeds; may those both of you free us from sin.
- IV.28.3** I invoke you two, the thousand-eyed and killers of nescience. I come forward praising you two, the formidable ones, of wide domination, who are the masters of all these bipeds and of the quadrupeds; may those both of you free us from sin.
- IV.28.4** You two, who in the beginning performed many deeds jointly and created ambition (yāvārebhathe) or a desire for superiority (yāvāsyēsāthe), among people; who are the masters of all these bipeds and of the quadrupeds; may those both of you free us from sin.

- IV.28.5** You two, from whose weapons of destruction no one, whether among men or even among the enlightened ones, can ever escape; who are the masters of all these bipeds and of the quadrupeds; may those both of you free us from sin.
- IV.28.6** May you two, O formidable ones, hurl your adamantine weapon on the torturer, who is a violent injurer and cuts at the root. May you two, who are the masters of all these bipeds and of the quadrupeds, free us from sin.
- IV.28.7** May you two, formidable against the invaders (kimīdin), speak favourably for us. Strike him with your bolt, who is a robber. I praise Bhava and Śarva. Being a suppliant, I invoke them again and again. May both of them free us from sins.

Mitra - Varuṇā Pair

- IV.29.1** I meditate on you O Mitra (the friendly Lord), (friendliness) and Varuṇa (the venerable Lord), who are augmenters of righteousness, and who, with one mind, drive away the treacherous; who protect the truthful in struggles. As such, may both of you free us from sin.
- IV.29.2** You two, who, with one mind, drive away the treacherous; who carefully protect the truthful in struggles; who, the overseers of men, go to the sacrifice full of nourishment, as such, may both of you free us from sin.
- IV.29.3** You two, O Mitra (friend) and O Varuṇa (venerable), who protect angiras (bright as a piece of burning coal), agasti (repeller of sin), jamadagni (who keeps his fires burning), and atri (free from three types of sin); who protect kasyapa (who sees the reality), and vasistha (richest in wisdom); as such, may both of you free us from sin.

IV.29.4 You two, O Mitra and Varuṇa, who protect śyavāśva (one with restless horses), vadhryaśva (one with calm and still horses), purumīḍha (one with great riches), and atri (seeker of progress by travelling widely); who protect vimada (free from arrogance and saptavadhri (one with seven horses); as such, may both of you free us from sin.

IV.29.5 You two, O Varuṇa and O Mitra, who protect bharadvāja (full of strength), gaviṣṭhira (well-versed in speech), viśvamiṭra (friend of all), and kutsa (reviler of evil); who protect kakṣīvān (one who holds the reins of his horses), and also kaṇva (skilled in science of sound); as such, may both of you free us from sin.

IV.29.6 You two, O Mitra and Varuṇa, who protect medhatithi (one who has attained wisdom), triśoka (one who inquires into three types of sorrows), and uśanas (love-poet) the son of the poet; who protect gotama (always active), and also mudgala (ever-happy); as such, may both of you free us from sin.

IV.29.7 I praise you two, O Mitra and Varuṇa, whose chariot, moving along the path of truth, with straight reins, proceeds on ruining those who act fraudulently. Being a suppliant, I invoke you again and again. As such, may both of you free us from sin.

Vak or Speech (multiform)

IV.30.1 I associate with all the learned men called as Vasu (young preceptors), and Āditya (the matured professors). I support all nature's bounties such as the sun, ocean, fire, lightning, and the pair of twin divines. (Also Rg. X.125.1).

- IV.30.2** I support the foe-destroying herbs, the sun, the strength-giving food and the riches; I bestow wealth upon the institutor of worship offering the oblation and deserving careful protection, and upon those, who perform selfless noble deeds.(Also Rg. X.125.2)
- IV.30.3** I am the sovereign queen (the supreme speech) of the state, who collects treasure; (I am) full of wisdom, first among those who deserve reverence; and as such, learned people honour me under all circumstances, in many problems and in numerous functions.(Also Rg. X.125.3)
- IV.30.4** Through me alone, whosoever eats, eats food. It is through me that one sees, breathes, hears, and speaks; those who are ignorant of me are sure to perish; may all hear, one and all, I tell you the truth, and you have to accept it. (Also Rg. X.125.4)
- IV.30.5** I verily of myself announce the truth, that is approved of by both, the divine ones and men; I make him formidable, a sage, a seer, and wise, whomsoever I choose. (Also Rg. X.125.5)
- IV.30.6** I bend the bow of the Lord, so that His arrow may strike and destroy enemy of learned and pious devotees. I wage war against the hostiles (or infidels). I pervade heaven and earth. (Also Rg. X. 125.6).
- IV.30.7** I establish the father, the heaven, at the summit of the world, my birth place is in the midst of the celestial waters; thence I spread through all beings, and touch even yonder heaven with my glory. (Also Rg. X.125.7)

- IV.30.8** I breath a strong breath like the wind, giving form to all *created worlds*; *beyond the heaven, beyond this earth*, I become powerful in my grandeur. (Also Rg. X.125.8).

Manyu - Wrath

- IV.31.1** O Wrath or Fury (manyu), O companion of storm-troopers, infused with you may our men (move forward) impetuous and joyful, bearing pointed arrows, sharpening their weapons and bothering (the enemy) like flames of fire. (Also Rg. X.84.1)
- IV.31.2** O Wrath, flashing like fire, may you overwhelm (our enemies). Being invoked, O victorious one, may you come to us as commander of our forces. Having killed the enemies, may you divide the booty (among us). Showing forth your valour, may you scatter the malicious scorers (enemy). (Also Rg. X.84.2)
- IV.31.3** O Wrath, may you overwhelm the arrogant enemy for us. Come on breaking, killing, battering and slaughtering the foes. Formidable is your might and it can certainly be not impeded by any one. O born of one only, you are the controller and you put all others under you control. (Also Rg. X.84.3)
- IV.31.4** O Wrath, praised by us, you alone are capable of subduing many. You encourage each and every clan to fight. O one of undiminished brilliance, with your aid may we make a joyous roar for victory. (Also Rg. X.84.4)
- IV.31.5** O Wrath or fury, you are maker of victorious. Like the resplendent king, Indra, not to be talked down you lead to victory. Now may you become our master here. O conquering one, we do praise your pleasing name. We know the fount out of which you are born.

IV.31.6 You are born along with the prosperity. O thunderbolt, O subduer, O born out of vigour, you bear even superior vigour. O fervour or wrath, invoked by many, may you come to us full of affection with your activity at the time of battle, source of vast riches. (Also R̥g. X.84.6)

IV.31.7 May the wrath and the venerable Lord, grant to us the collected and mingled wealth of both the sides. May our enemies having been defeated disappear stricken with fear in their hearts. (Also R̥g. X.84.7)

Manyu or Wrath

IV.32.1 O Manyu, Fury or Wrath, O thunderbolt, O subduer, whosoever cherishes you, he grows in power and vigour and he grows in all the allied matters. With your aid, who are born out of power, who are power incarnate and who are full of power, may we overwhelm the slaves as well as the masters (ārya). (Also R̥g. X.83.1) (Dāsam and āryam, slaves (subordinates) and masters ; also, dāsa = infidels; āryas = virtuous)

IV.32.2 Wrath is the resplendent king. The enlightened one also is wrath personified. Wrath is the same as fervour and fervour is the venerable Lord, knower of all creatures. All the people, descendants of Manu, praise fervour. O fervour, wrath, may you protect us with your warmth and affection. (Also R̥g. X.83.2)

IV.32.3 O Wrath, O mightier than the mighty, move to the fore. Full of heat, may you destroy the enemies. O slayer of unfriendly enemies, slayer of nescience, slayer of robbers, may you bring all the riches to us. (Also R̥g. X.83.3)

- IV.32.4** O Wrath or Manyu you are indeed full of overpowering vigour, self-existent, furious, vanquisher of arrogant enemies, overseers of all, conqueror, still greater conqueror, may you infuse vigour in us in the battles. (Also Rg. X.83.4)
- IV.32.5** O wise one, not worshipping you, due to your might I have had to run away (from the battle field). As such, O Wrath, I have enraged you with my inactivity. Now may you come to us; your own selves, infusing us with strength. (Also Rg. X.83.5)
- IV.32.6** This I am yours. May you come towards us moving towards the enemy, O conquering one, granter of all the things. O Wrath (Manyu) wielder of adamantite weapon, may you turn towards us. Let both of us kill the destroyers. May you know me well as your protege. (Also Rg. X.83.6)
- IV.32.7** May you move forward. Keep to the right of us. Now let both of us destroy the evil (nescience) again and again. First. I offer to you the sustaining top (dharaṇam) of the sweet (madhu) and drink first, the initial drought (upamśu). (Others shall follow on if they so wish) (Also Rg. X.83.7)

Agni

- IV.33.1** May your light, O fire divine, dispel our sins, may your wealth shine on us. May your light dispel our sins. (Also Rg. I.97.1)
- IV.33.2** We worship you for good fields, for secure paths, and for riches. May your light dispel our sins. (Also Rg. I.97.2)

- IV.33.3** Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light gleam away our sins. (Also Rg. I.97.3)
- IV.33.4** O adorable Lord, the fire divine, we all the learneds are your devotees and in fact, we have become yours. May your light gleam away our sins. (Also Rg. I.97.4)
- IV.33.5** The ever-conquering beams of splendour of this fire divine are spreading in all directions. May your light gleam away our sins. (Also Rg. I.97.5)
- IV.33.6** You, with your face turned in all directions, are circumbient from all sides. May your light flash our pain away. (Also Rg. I.97.6)
- IV.33.7** O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins. (Also Rg. I.97.8)
- IV.33.8** May you pass us over into well being as (over) a river (sindhu) with boat (nāva), gleaming away our evil. (Also Rg. I.97.8)

Brahmodana

- IV.34.1** The intellectual (the Brahma) is its head; the great (br̥hat) (princely power) is its back; and the producer of beautiful and pleasing things (Vāmadeoya) (vaiśya) is its belly; metres are its two wings; truth is its mouth. This well-swollen rice has been born out of the heat of the sacrifice. (viṣtārin = extensive, name of a long drawn sacrifice; also the swelling or swollen rice. Tapas = fervour; penance.)

- IV.34.2** Bereft of physical bodies, pure, cleansed with the wind, brilliant, they go to a brilliant world. The fire does not cause burning in their male organ. In the world of happiness they get plenty of women.
- IV.34.3** Those, who cook the swelling rice, are never visited by destitution. Such a person is comfortable at the time of death. He joins the company of the enlightened ones and rejoices with the musicians (gandharvas) tasting the devotional bliss.
- IV.34.4** Those, who cook the swelling rice, are never robbed of their virility by the death. Such a person, becoming the owner of a chariot, moves about in a chariot; becoming a bird, he soars even above or beyond the heaven.
- IV.34.5** This sacrifice, when performed is the best carrier (to the world of happiness) among the sacrifices. By cooking the swelling rice, one enters the sky. The bulb-born lotus spreads its fibre and there bloom the nenuphar and water lilies. May all these streams flow to you in the world of happiness swelling sweetly. May whole lakes full of lotuses be situated near you. (āṇḍīka-kumuda = oval lotus; śālūka, śaphaka and mulāṭī are other unidentified aquatic plants).
- IV.34.6** Having pools of clarified butter, stocks of sweet honey, and having exhilarating drinks for water, full of milk and curds, may all these streams flow to us in the world of happiness swelling sweetly. May our lakes full of lotuses be situated near us.

IV.34.7 I give four vessels (pitchers) full of milk, water and curd at four places. May all these streams flow to us in the world of happiness swelling sweetly. May whole lakes full of lotuses be situated near you.

IV.34.8 I serve to the intellectuals this well swollen odana (cooked rice), winner of world and carrier to the world of happiness. Swelling with abundant supply, may it never exhaust with me. May it be for me a cow having all forms and fulfilling all my desires.

Prajāpati

IV.35.1 The rice, which the Lord of creatures, the first offspring of the righteousness, cooked with austerity for the sake of knowledge, and which is the main sustenance of people and which never does any harm; with that odana (cooked rice) may I cross over death.

IV.35.2 With which the creators of beings swim across death; which they obtain with austerity and hard work; which in the olden times the intellectuals cooked for sake of knowledge; with that odana (cooked rice-mess) may I cross over death.

IV.35.3 Which sustains the all-feeding earth; which fills the midspace with sap; which keeps the heaven steady above with its might, with that odana (cooked rice-mess) may I cross over death.

- IV.35.4** Out of which the thirty-spoked months were fashioned; out of which the twelve-spoked cycle of the year was fashioned; whom the circling days and nights could not overtake; with that odana (cooked rice-mess) may I cross over death.
- IV.35.5** Which is bestower of life; which contains the life-bestowing element; for which all the worlds drip with clarified butter; with whom all the regions of midspace are illuminated; with that odana (cooked rice-mess) may I cross over death.
- IV.35.6** From which, when it is cooked, the ambrosia comes into existence; which is the overlord of the Gayatri (inclination to sing); within which lies the knowledge in its all the forms; with that odana (cooked rice-mess) may I cross over death.
- IV.35.7** I hereby beat off the malicious dispiser of the enlightened ones. Whoever are my adversaries, may they be away from me. Here I cook the brahman rice - mess of knowledge, conqueror of all - may all the enlightened ones listen to me, full of faith and trust.

Satyaujā Agni : Real Vigour; Fire of Real Force

- IV.36.1** May the mighty adorable Lord, with truth as his vigour, and benefactor of all men, burn him down, who reviles us, who wants to injure us, or who behaves as an enemy towards us.

- IV.36.2** Him, who wants to harm us, while we do not intend to harm him, and him, who harms us while we want to harm him, I throw into the jaws of the adorable Lord, benefactor of all men.
- IV.36.3** Who seek their preys at the moonless night with agreed shouts and counter-shouts, all those flesh-eaters, bent upon harming others, I overpower with my overwhelming might.
- IV.36.4** I overpower the blood-suckers. With my power I take their wealth. I stay all those who revile. May all my determinations be successful.
- IV.36.5** The gamblers who hasten with (our cattle), and run away speedily with the coming of the sun, to the rivers and mountains, I find out those cattle again.
- IV.36.6** I am a cause of distress to blood-suckers, just as a tiger to cow-farmers (breeders). Like dogs seeing a lion, they (the blood-suckers) do not find a place for respite.
- IV.36.7** I never compromise with blood-suckers, nor with thieves, nor with robbers of the forests. Blood-suckers run away from the village, which I enter in.

IV.36.8 Whatever village this awful power of mine enters, the blood-suckers run-away from there. They plan evil no more.

IV.36.9 Those who provoke and enrage me talking abusively as stinging flies torment an elephant, then I think very badly placed, just as tiny insects lying on a crowded path.

IV.36.10 As a horse-halter holds a horse, so may the wretchedness (perdition, misery) bind him fast. Whoever a fool gets furious with me, he is never released from fetters (of wretchedness).

Aja Śṛṅgi

IV.37.1 With you, O herb, the fire-producers (atharvans) have killed the germs in olden times. With you Kasyapa (physician) kills and with you Agastya (medical incharge) and Kaṇva (surgeon) kill (the germs).

IV.37.2 With you, we destroy the germs living in water (apsaras); as well as the germs living in soil (gandharva). O ajaśṛṅgī (the goat-horned herb; odina pinnata), drive away the germs of disease, and with your smell make all of them to vanish.

Apsarasah and Gandharvāpsarasah

- IV.37.3** May the germs, living in water, having been puffed out, go to the river, gulgulu (bilellium) pīla, naladī, aukṣagandhī, and pramandani (all the five are fragrant herbs) have waken up. So O water germs, go away. (gulgulu = guggulu)
- IV.37.4** There, where are the great trees, the asvattha (the Holy Fig tree) and nyagrodha (the Indian Fig tree) with high crests, O apsaras, where do you go. You have been recognized.
- IV.37.5** There, where your swings are green and whitish, where cymbals and lutes sound together in harmony, may you go, O aquatic plants. You have been recognized.
- IV.37.6** Hither has come this herb, mighty among the creeping plants -the ajaśṛṅgī (goat-horned). May this sharp-horned and expeller of injurious ones destroy (the germs of pollution).
- IV.37.7** Of the wildly dancing and crested soil-germs, the lord of water-germs, I crush the testicles and bind the male organ.
- IV.37.8** Terrible are the weapons of the resplendent king, made of iron and striking at a hundred points. May he, with those (weapons), destroy the soil-germs that eat in the oblations and feed on avaka (Blyxa Octandra; a weed growing on water surface).

- IV.37.9** Terrible are the resplendent king's weapons, made of gold and striking at a hundred points. May he, with those (weapons), destroy the soil-germs, that eat into oblations and feed on avaka (Blyxa Octandra).
- IV.37.10** O herb, may you illumine all of my blood-suckers, that feed on avaka (Blyxa Octandra) and shine in the waters. May you overwhelm and destroy them.
- IV.37.11** One like a dog, one like a monkey, youthful, having hair all over his body, looking beautiful, the soil-germ approaches a woman. Him we drive away from here with our powerful intellect (knowledge).
- IV.37.12** O soil-germs, the water-germs are your wives and you are the husbands. Run away O non-mortals; do not cling to mortals.

Apsarasah

- IV.38.1** I hereby praise the lady apsaras of the house well-versed in house-hold duties, uplifter of the family, all vanquishing excellently playful, winning distinctions in contests, and skilled in social activities.

IV.38.2 I hereby praise the lady apsaras of the house, well-versed in house-hold duties, the one who accumulates and who distributes, excellently playful, winning prizes in contests, and skilled in social activities.

IV.38.3 She (apsaras), who dances all around with dice (ayas), taking to herself the winning stakes from the pool, may she, trying to win stakes for the wager with her skill (māyayā), obtain success. May she, rich with milk, come to us. May others not win these riches from us. (Apsaras are intimately connected with gambling with dice. - Griffith).

IV.38.4 She, who maintains happiness in her eyes even in sorrow and anger - her, the rejoicing and delighting, and well-versed in social activities, we call here.

IV.38.5 They who move about following the rays of the sun, or who move about following the radiations from the sun; whose bull, possessor of powerful rays comes from far away instantly protecting people all around. May he, the possessor of powerful rays, come to us enjoying these oblations along with the air.

IV.38.6 Along with the air, O possessor of powerful rays, O mighty one, preserve this white she-calf here. These are the abundant streams of milk and clarified butter for you. May you come hither. This is your white she-calf. May your heart (affection) lie here.

IV.38.7 Along with the air, O possessor of powerful rays, O mighty one, may you preserve this white she-calf here. Here is this fodder. Here is this cow-pen. Here we bind this she-calf carefully. According to names, we are enriched by you. Svāhā. (Hail !).

Varieties of Pairs (Blessings)

IV.39.1 On earth all the beings bow in homage to the fire -divine. Thus he thrives. As on earth they bow in homage to the fire-divine, so may the attainments (of my heart's desires) bow down to me.

IV.39.2 Earth is milch-cow; the fire-divine is her calf. May she, with the fire-divine as her calf, yield milk to me as food, vigour, fulfilment of my desires, long-life (as the foremost thing), offspring, nourishment and riches. Svāhā. (Hail !)

IV.39.3 In the midspace all the being bow in homage to the wind. Thus he thrives. As in the midspace, they bow in homage to the wind, so may the attainments (of my heart's desires) bow down to me.

IV.39.4 The midspace is a milch-cow; the wind is her calf. May she, with wind as her calf, yield milk to me as food, vigour, fulfillment of my desires, long life as the foremost thing, offspring, nourishment and riches. Svāhā.

IV.39.5 In the space, all the beings bow in homage to the sun. Thus he thrives. As in the space, they bow in homage to the sun, so the attainments (of my heart's desires) bow down to me.

IV.39.6 The space is a milch-cow; the sun is her calf. May she, with the sun as her calf, yield milk to me as food, vigour, fulfillment of my desires, long life as the foremost thing, offspring, nourishment and riches. Svāhā.

IV.39.7 In the regions of heaven, all the beings bow in homage to the moon. Thus he thrives. As in the regions of heaven, they bow in homage to the moon, so may the attainments of my heart's desire bow down to me.

IV.39.8 The regions of heaven are milch-cows. The moon is their calf. May they, with the moon as their calf, yield milk to me as food, vigour long life and riches. Svāhā.

IV.39.9 The fire-divine moves about, enters into the sacrificial fire. He is the son of seers and also protector from ignomy. I offer oblations to you with food and reverence. May we never deprive the enlightened ones of their due share.

IV.39.10 O knower of all beings, O Lord, you know all the actions and conducts (of men). O knower of all, seven are your mouths. To them, I offer oblations purified with heart and mind. As such, may you be pleased with and enjoy this oblation.

Miscellaneous Divinities

- IV.40.1** O Jātavedas (knower of all), those who challenge us from the front and want to enslave us from the eastern region, may they turn back, go to the fire and suffer pain. I drive them back with my counter-attack.
- IV.40.2** O Jātavedas (knower of all), those who challenge us from right and want to enslave us from the southern region, may they turn back, go to the ordainer and suffer pain. I drive them back with my counter-attack.
- IV.40.3** O Jātavedas (knower of all), those who challenge us from left and want to enslave us from the western region, may they turn back, go to the ocean and suffer pain. I drive them back with my counter-attack.
- IV.40.4** O Jātavedas (knower of all), those who challenge us from left and want to enslave us from the northern region, may they turn back, go to the moon and suffer pain. I drive them back with my counter-attack.
- IV.40.5** O Jātavedas (knower of all), those who challenge us from nadir and want to enslave us from the downward region, may they turn back, go to the earth and suffer pain. I drive them back with my counter-attack.
- IV.40.6** O Jātavedas (knower of all), those who challenge us from the midspace and want to enslave us from the pathless region, may they turn back, go to the wind and suffer pain. I drive them back with my counter-attack.

IV.40.7 O Jātavedas (knower of all), those who challenge us from zenith and want to enslave us from the upward region, may they turn back, go to the sun and suffer pain. I drive them back with my counter-attack.

IV.40.8 O Jātavedas (knower of all), those who challenge us from intermediate directions and who want to enslave us from all the regions, may they turn back, go to the Lord supreme and suffer pain. I drive them back with my counter-attack.

Here ends Kāṇḍa IV

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